

churchyard, where they deck the graves of their
 kinsfolk with
 flowers and wreaths and set little lights upon
 them. This
 custom of Illumining the graves and decking
 them with
 flowers on the Eve or Day of All Souls is common
 all over
 Bohemia ; it Is observed in Prague as well as in
 the country,
 by Czechs as well as by Germans. In some Czech
 villages
 four-cornered cakes of a special sort, baked of
 white wheaten
 meal with milk, are eaten on All Souls' Day or
 given to
 beggars that they may pray for the dead.¹
 Among the
 Germans of Western Bohemia poor children go
 from house
 to house on All Souls' Day, begging for soul-
 cakes, and
 when they receive them they pray God to
 bless all poor
 souls. In the southern districts every farmer
 used to grind
 a great quantity of corn against the day and
 to bake it
 into five or six hundred little black soul-cakes
 which he
 gave away to the poor who came begging for
 them.²

All Souls' Day is celebrated with
 similar rites by Feast of
 the Germans of Moravia. "The festival of the
 farewell to f, lls^o11

Moravi

summer," says a German writer on this subject,
 " was held
 by our heathen forefathers in the beginning of
 November,
 and with the memory of the departed summer
 they united
 the memory of the departed souls, and this last
 has survived
 in the Feast of All Souls, which is everywhere
 observed with
 great piety. On the evening of All Souls the
 relations of
 the departed assemble in the churchyards and
 adorn the
 graves of their dear ones with flowers and lights,
 while the
 children kindle little wax tapers, which have been
 bought for
 them, to light the ' poor souls.' According to

the popular
 belief, the dead go in procession to the church
 about mid-
 night, and any stout-hearted young man can
 there see all the
 living men who will die within the year." ³

In the Tyrol the beliefs and customs are similar.
 There, Feast c
 too, "soul-lights," that is, lamps filled with lard or
 butter are
 lighted and placed on the hearth on All Souls⁹ Eve
 in order
 that poor souls, escaped from the fires of purgatory,
 may smear
 the melted grease on their burns and so alleviate
 their pangs.

¹ O. Freiherr von Reinsberg-Diir- (Prague, 1905), p. 97.
 ingsfeld, *Fest-Kalcnder atis Bohmen*
 (Prague, N.D.), pp. 493-495.³ Willibald Mtiller, *Beitrage zitr*
 ~ Alois John, *Sitte, Branch undVolkskwide der Detttschen*
in Mdkren
Volksglaube im deutscken Westbohlen(Vienna and Olmlitz, 1893), p.
 330.